

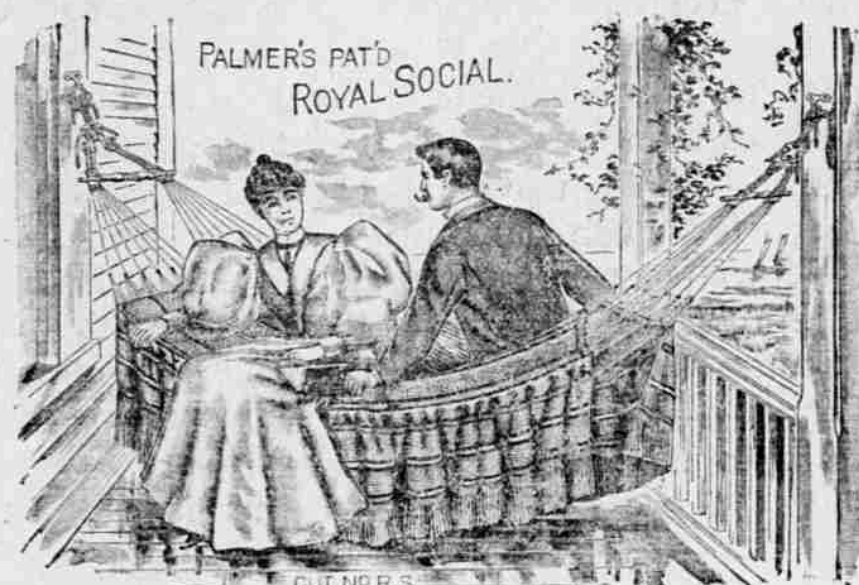
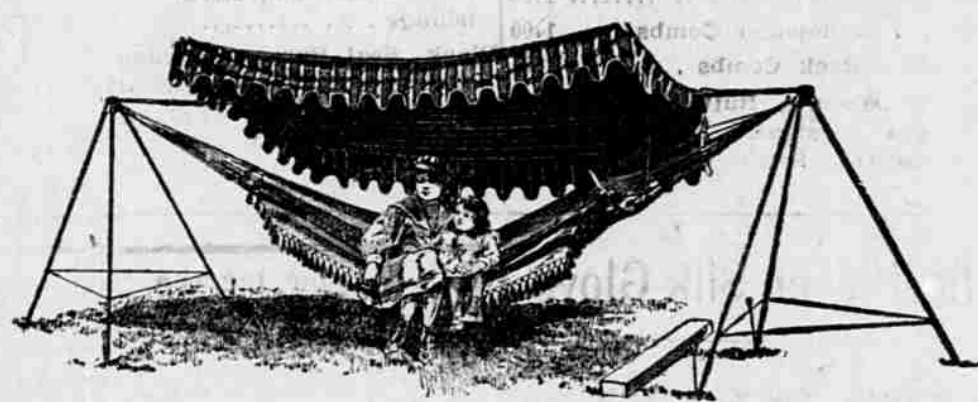
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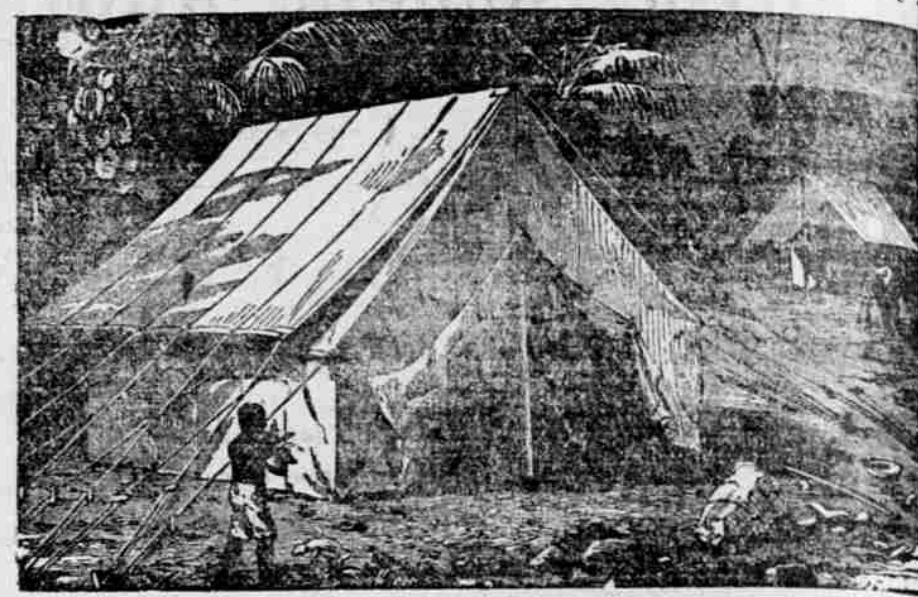
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## RELIGIOUS ACTIVITIES

(Continued from Page 13.)

Had the Greek been uniformly translated in all their places, it may be supposed that Acts 1:11 would not be pressed to prove the visible presence of Our Lord at his Parousia. The mourning of all the nations was coincident with the desolation of Zion. It was the sorrows that, beginning under Nero, continued and were consummated in the awful scenes at the destruction of Jerusalem.

The sending forth of the angels and gathering of the elect, whatever its exact meaning, does not necessarily imply a scenic procedure visible to human eyes. If understood literally, it may be but a verbal revelation of what took place in such a supernatural manner as that no man might behold it.

We read, "Two men shall be in the field, one is taken, the other is left." The person left may not have been permitted to see the one taken. It was a special favor to Elisha that he was permitted to behold Elijah when the latter was caught up into heaven. A similar favor was granted Elisha's servant when he was enabled to see the mountains full of horses and chariots of fire. At the resurrection of the Savior, "Many bodies of the saints who had fallen asleep were raised." But this wonderful event was not made visible to the world. So there is good ground for affirming that at the judgment of Jerusalem many bodies of the saints arose, and many living saints were miraculously translated in fulfillment of our Savior's words. At least, we may not dogmatically conclude that any of the statements of Matt. 24:23 are inconsistent with the time limits named in the discourse.

Two other passages of Scripture demand a moment's notice. "And this Gospel of the Kingdom shall be preached in the whole world, for a testimony unto all nations. Then shall the end come." Many take this as conclusive proof that the end has not come, and Christ has not come again. The gospel surely has not as yet been preached in the whole world. Some are trying to hasten the days of the Lord's appearing by rushing over the earth bearing a testimony unto all people, trying to literally fulfill these words, thus ushering in the golden day of His appearing. That their mission is a futile one, I believe. They, in their haste, are not even preparing the way for real missionary work. It seems to me better to interpret Scripture by Scripture than to read into Scripture phrases the increased knowledge and usages of modern times. A comparison with Luke 11 shows that all this same world was ruled by Caesar.

In Col. 1:6,23, the gospel is said to be bearing fruit in all the world, and to be preached "in all creation under heaven." By this it is seen that the gospel uttered its testimony to all the nations of this same world before the ruin of the temple and the end of the Jewish age. There is therefore nothing in the time limit and conditions of this verse to contradict the supposition that Christ actually came again, at the judgment of Jerusalem, the end of the Jewish age.

In the second chapter of the Acts, we learn that at that time there were dwelling in Jerusalem devout men out of every nation under heaven. We then read a list of these nations, and find that they were adjacent to the great sea. This world was the same as that one turned upside down which a dearth prevailed in the days of Claudius Caesar (Acts 9:28), the same as that which worshipped the great goddess Diana (Acts 19:27), and the same as that throughout which the Jews lived (Acts 24:5). It was doubtless the in-

habitable regions of the Roman empire including Palestine.

The last passage to which I call attention is Luke 21:24, in which it is stated that Jerusalem shall be trodden down of the gentiles until the time of the gentiles be fulfilled. This is supposed to involve events which did not take place in that generation. The times of the gentiles are assumed to be the times and opportunities of grace afforded to the gentiles under the gospel. What in the context or text can give rise to this thought I cannot see. Burget says, "The times of the gentiles are the times allotted to the gentiles to tread down the city." Dr. Terry says the most natural and obvious parallel to this passage is Rev. 18:2, where the outer court of the temple is said to be "given to the gentiles, by whom the whole city shall be trodden down forty and two months. This is a symbolic period of judgment. It is three and a half a divided 7, a short period of woe. It answers the approximately three and a half years during which the gentile armies besieged and trampled down Jerusalem. Meyer explains the passage, "Till the time of the gentiles be fulfilled," as meaning, "Till the time that the periods which are appointed to the gentiles for the completion of the divine judgments, not the period of grace for the gentiles, shall have run out."

Thus it would appear that the events of this verse have had their fulfillment and that they occurred at the end of the Jewish age.

There are other texts and other questions which bear upon this question which might be examined with profit, but the limitations in the subject assigned of the time and of your patience forbid that I should consider them.

In closing, I ask, in view of fact of the definite declaration of Scripture as to the time of the second advent of Jesus, a declaration which led the apostolic church to expect it in the near future and which still conveys the same thought to multitudes of readers, and in view of the interpretation herein given to some passages, which seem to preclude the possibility of the events having occurred before the present, does my affirmation, that Christ has come according to the Scriptures, that He came at the "end of the ages," that He took possession of His Kingdom and has since ruled in it, stand?

AT KAWAIAHAO.

Sunday evening in Kawaiaha'o Church, Rev. W. D. Westervelt preached on "The Telescope and the Star." In part he spoke as follows:

In the last week of Christ's life, during the days now known as the time of His passion, or suffering, certain Greeks came to Jerusalem and finding Philip said to him, "Sir, we would see Jesus." Jesus said, "I, if I be lifted up from the earth, will draw all men unto me." The "civilization" of the West, represented by the Greeks, bowed before the great Teacher at the close of His life-work.

The civilization of the East came to the dawn of the better civilization when the wise men bowed before the infant Christ and offered gifts and received in return the promise of the coming of the star, "The Morning Star" was looked for by the world hungry for light.

So came many individuals seeking Christ, "From Nicodemus, the Pharisee, to Zacharias, the Publican; from the blind, the sick, the lepers and the friends of the dead and dying, came the cry, 'We would see Jesus.' It was the heart of suffering mankind longing for sympathy and healing. The eyes fixed on the star saw 'the day spring from on high' and 'the light which came to them that sit in darkness and in the shadow of death, to guide the feet into the way of peace.'"

The telescope of Yerkes Observatory, connected with Chicago University, was used as an illustration of the best ways

to understand the Christ and abide in His light.

With the description of the large telescope came also the mention of the small or "finding telescope," which is usually used first. The "finding glass" gets a general idea of the part of the heavens in which the star is located, but the large glass reveals the hidden knowledge the small glass could never know. The movement of the earth turning the telescope away from the point in the heavens where the desired star was lying was used as an illustration of the power of temptation.

The machinery or clock work which counteracted the movement of the earth was used to illustrate the church mechanism and the ordinary duties of daily Bible reading and prayer and systematic helpfulness as an absolute necessity to counteract other tendencies.

CENTRAL UNION CHURCH.

At Central Union Church Sunday morning the pastor, Rev. Wm. M. Kincaid, took for his text John 11:49-50, "And one of them, named Caiaphas being the high priest that same year said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this he spake not of himself; but being high priest that year he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather together into one the children of God that were scattered abroad."

The significance of Caiaphas is briefly this: that he is a man who is bitterly opposed to Christ, yet he bears witness for Him. He announces one of the divinest principles ever uttered; that it is expedient that one man should die for the people, and not for that nation only, but that also He should gather together into one the children of God that were scattered abroad."

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And yet the great stumbling block in the way of multitudes today is the miraculous element in the gospels, as though there were no miraculous element in human life, as though human life itself were not a miracle through and through, from beginning to end. The earth is but a center of vast sea of miracle, a chamber echoing with voices from lips we cannot see, vibrating with influence we cannot explain. God above, God beneath, God around, God touching us, calling us, astounding us! You cannot take the miraculous from the gospels, for it is its kernel, its essence, its life. So sure was Paul of this that he based everything upon the most stupendous miracle of all, the resurrection from the dead.

Caiaphas witnesses to another thing, the power of formality, the deep-seated human hatred to innovation, Christ struck out a new line of thought and a new line of life. He looked out with open

eyes upon the world, and fearlessly declared what He saw, and what He thought. Whoever does that must expect opposition. "So you expect to reform the world, do you?" said a gowry old English peer to Wilberforce in the early days of the agitation against slavery. "Look at that." He pointed him to a cross, and said, "That's where men go who try to reform the world." And it is sublimely true. If you have not found it so it is because you have not tried to reform anything. But if there be some one here in whose heart the fire of a true reformer burns, who knows that it is luxury of custom that makes the Magdalene, and heartlessness of legislation that makes the drunkard, and is filled with passionate indignation, and resolves to alter all this, then remember the price you have to pay for interference; remember that where a Christ appears, a Sanhedrin assembles too, and where a Bethlehem begins a life with divine anointing, Calvary is its certain close.

Again, you will notice that Caiaphas is also a prophet. The gift of prophecy was supposed to be hereditary in the Jewish priesthood, and therefore when the High Priest spoke the Sanhedrin listened with profound attention. On this occasion it is evident that he did not speak of himself. All that he meant to say was that as a matter of policy it was wise to sacrifice Jesus. And a more infamous and unscrupulous speech was never made. But mark the larger meaning. God raises the speech of this bigot into the prophetic forecast of the world's redemption. It is that God speaks and acts through men, and often through men that are evil, who serve the very purposes they think they are opposing and destroying.

And, then, thirdly, you notice that Caiaphas is a philosopher. He recognizes the great sacrificial element which has always been at work in the midst of society when he said, "It is expedient that one man should die for the people."

"Life is built upon sacrifice. Sacrifice is the law of motherhood, the law of love. It is the essence of heroism, the soul of nobility. The path of human progress is one long path of sacrifice. There is nothing diviner than a man can do than to die for sins that are not his own, and in such dying the life of the world is assured and the victory of great moral causes has been made complete."

The world will never be cleansed and redeemed till we are ready to die for it. And so this saying of Caiaphas is simply one of the grandest sayings ever uttered by human lips. It perfectly defines the meaning of Christ in history. He is the sacrificial presence, the Lamb of God, the propitiation for sin; He speaks to men of all time of the eternal need of sacrifice, that we must lose our lives, if we would save them; that we must know how to die, if we would learn how to live.

Christianity is not only a law, a creed, it is a life, and the fountain of that life is vital sympathy with Christ, vital union with Him. The end of all teaching and preaching is to bring men and women to the love of God through the love of Christ, and through men and women thus changed to set up the Kingdom of God upon the earth. The church if it be anything is a manufactory of Christian character. If it be not that, close the doors, for it is useless to society. I put to you the question of the hour, the question of the ages, "What think ye of Christ? Will ye also be His disciples?"

METHODIST EPISCOPAL CHURCH.

Sunday being Palm Sunday, Rev. Mr. Pearson took for the theme of his morning sermon, "Crowning Jesus King." The text was John 12:13, chapter and 13th verse. The following is a brief outline of the discourse:

Christ has ever been a King. He assumed His mediatorial kingdom after His resurrection. This kingdom was long predicted. It was noted in the promise

to Eve, and to Abraham, and the blessing of Jacob. The second Psalm announces it most clearly, and it is the ever recurring note throughout that book. Isaiah and other prophets announced it. The Jewish mind became possessed with the thought of the Messiah's kingdom. By misapplying the sufferings of the promised Messiah to themselves and giving a carnal character to the coming King as a nation they were unprepared to receive Him, and finally they rejected Him.

Christ did not proclaim Himself King at the beginning of His ministry. He occupied Himself in teaching the nature of the kingdom of heaven and performing the deeds prophesied of the Messiah. Near the close of His ministry He announced it to several persons. At the Feast of the Passover He proclaimed Himself King. The multitudes then at Jerusalem joined heartily in the proclamation. He rode into the city on a white ass, as did an ancient king, amid the joyful acclaim of the people. No bound prisoners carried to slavery, and death and no spoils from ruined towns and cities followed in his train. But the fruits of His mercy and love were found there. The eyes He had opened looked with pride upon their Benefactor. The lame leaped for joy; the dumb sang His praise.

His kingdom is the kingdom of heaven because its principles and truths are born there. It is the kingdom of God, for Christ, as God, rules in the love and favor of God. It is the kingdom of grace. Its widest meaning is the re-establishment of divine authority over man. Christ's kingdom is the hearts of His subjects. A comprehensive view of personal religion is the absolute rule of the divine Christ in the heart. He is a Christian who yields homage and obedience to Jesus. As king, Christ cares for His subjects and every interest of His kingdom. From His mediatorial throne He rules the world in the interest of His government.

His kingdom shall stand until He shall establish judgment in the earth. Then His mediation shall cease. He shall see of the work of his soul and be satisfied. Then shall He surrender His mediatorial kingdom to the Father.

To crown Jesus your king means your sure protection here and a glorious triumph with Him forever.

A TESTIMONIAL FROM OLD ENGLAND.

"I consider Chamberlain's Cough Remedy the best in the world for bronchitis," says Mr. William Savory, of Warrington, England. "It has saved my wife's life, she having been a martyr to bronchitis for over six years, being most of the time confined to her bed. She is now quite well." It is a great pleasure to the manufacturers of Chamberlain's Cough Remedy to be able to publish testimonials of this character. They show that great good is being done, pain and suffering relieved, and valuable lives restored to health and happiness by this remedy. It is for sale by Benson, Smith & Co., Ltd.

## NOTICE.

THE UNDERSIGNED REQUESTS that any persons owing money to her daughter, the late Miss S. Rowena Jehu, or any persons having claims against her estate, communicate with Philip L. Weaver, Merchant street, opposite postoffice.

MRS. SARAH JEHU.

Honolulu, April 2, 1901. 5820

## NOTICE.

MR. D. L. AUSTIN, BEING NO longer in our employ, his authority for receipt for moneys on our account as heretofore published, is hereby revoked.

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## BY AUTHORITY

GENERAL ORDERS NO. 1

The election heretofore ordered held on Saturday, March 30, by No. 14, from these headquarters postponed by reason of the non-attendance of said order, will be held at the Headquarters on Saturday, April 20, 1901, at 7:30 p. m.

Major J. W. Pratt of the general will preside at said election.

By order of the Commander-in-Chief (Signed) JNO. H. SOPE, Adjutant General.

General Headquarters N. G. H. Honolulu, T. H., April 1, 1901.

I, Theodore F. Lansing, Treasurer of the Territory of Hawaii, do hereby certify, in accordance with the provisions of Section 12, Chapter XX, of the Session Laws of 1884, the signing an "Act to provide for the incorporation of Banking Companies," I have examined into the conditions of the THE FIRST BANK OF HILO, a corporation formed under said act and located in the city of Hilo, of Hawaii, and I am satisfied that said corporation has fully complied with the provisions required by act, to be complied with before commencing the business of banking. He said corporation, "THE BANK OF HILO, LTD., is hereby authorized to commence such business. In witness whereof, I have hereunto placed my hand and the seal of Treasurer's office this 26th day of March, A. D. 1901.

THEO. F. LANSING, Treasurer Territory of Hawaii.

PACIFIC LODGE NO. 822  
A. F. & A. M.

There will be a special meeting of Pacific Lodge, A. F. & A. M., No. 822, this Tuesday evening, April 2, at 7:30 o'clock.

WORK IN THE FIRST DEGREE.

Members of Hawaiian Lodge, No. 1, and all sojourning brethren are fraternally invited to attend. By order of the R. W. M. H. H. WILLIAMS, Secy.

EXCELSIOR LODGE NO. 1, I. O. O. F.

There will be a meeting of Excelsior Lodge No. 1, I. O. O. F., at its hall, Fort street, this, Tuesday evening, April 2, 1901.

Members of Harmony Lodge and visiting brethren are cordially invited to attend.

G. J. BOISSE, N. L. LAPIERE, Secretary.

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